



L.J.C. et M.I.

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## Claims Commission to Be All Inclusive

### Background Information

In his address to the National Indian Council, August 15, in Winnipeg, the Hon. Guy Favreau, Minister of Citizenship, made a lengthy reference to the creation of an Indian Claims Commission. This Commission is not yet established.

In order to illustrate the extensive terms of reference of the proposed Commission, we are publishing background material which was given to the Press during the Minister's visit in Winnipeg.

(The Minister's address is published on pages 4 and 5.)

The main reasons why it is considered necessary to establish the Indian Claims Commission under special legislation are as follows:

1 — There is a legacy of bad faith in the minds of the Indians that has to be overcome. Some of their claims are not unreasonable but it is difficult to get them dealt with in the Courts because of technicalities.

2 — It is desired to bring an end to some of these claims which have persisted for years and years.

3 — It is hoped to deal with all past claims by establishing a cut-off date in which claims must be filed.

#### Purpose Of The Commission

The purpose of the Commission would be to determine, with some degree of finality, claims of Indian bands or identifiable groups of Indians against the Government arising out of treaties and other dealings between the Government and the Indians on the basis of merit and moral considerations as well as of legal considerations.

It would deal with claims that might not have real legal foundation, or which a technical or other defence might defeat, but which might merit recognition on grounds of honourable dealings and fairness of good conscience.

Only claims which existed prior to the establishment of the Commission would be heard and these would have to be filed within a specified period.

The Commission could make recommendations to the Government, including the amount of any money payment that seemed justified, having regard to the amount of any award or gratuitous expenditures that may have already been made by the Government to the claimant which might reduce or offset the amount of the award.

#### Variety of Claims

The establishment of an Indian Claims Commission has been advocated for many years by Indians and others to right the wrongs which the Indians claim

they have suffered in their dealings with the white man, dating back to early days of settlement.

The claims run all the way from:

taking land without proper compensation agreed upon by treaty or otherwise;  
failure to discharge fully treaty obligations;  
improper use of Indian trust funds;

to general claims based not in law but on an alleged failure of Canada to deal honourably, fairly and in good conscience with Indians.

#### In British Columbia

After hearing the evidence of the Indians the Joint Committee of the Senate and the House of Commons on Indian Affairs in its Report to Parliament dated July 8, 1961, recommended, among other things, as follows:

"The long standing controversy concerning the Indian land question in British Columbia was the main subject in a number of briefs submitted by organizations from that province. The present annual federal grant to British Columbia Indians of \$100,000 is considered by them to be an unsatisfactory interim settlement of their claims.

"Your Committee recommends that the British Columbia Indian land question, the Oka land dispute and such other matters as the Government deems advisable, be referred to a claims commission.

It is an established fact that some groups of Indians rightly or wrongly feel that they have not been treated fairly and seek redress through the establishment of a special tribunal or court which could deal with their claims on a just and equitable basis rather than restricted to solely enforceable legal rights.

#### Some Examples

The following three examples illustrate the kind of claims which some Indian groups have advanced.

**Aboriginal title — B.C.:** From early times and in particular  
(Concluded on Page 6)



Hon. Guy Favreau, Minister of Citizenship and Superintendent General of Indian Affairs.

## Says Canadians Must Show Indians Part of Family

TORONTO (CCC) — Canadians must realize that the Indians in this country also belong to the family of man, Rev. Andre Renaud, OMI, of Ottawa, told a group of businessmen here recently.

"Indians have lived so much to themselves in the past. They too must discover that they are part of the family of man," he said.

"Many an Indian student doesn't feel he belongs to this society. He often feels like an up-

rooted carbon-copy of the average Canadian," said Father Renaud.

The speaker said that education was the key to integration. Until now, education for the Indians has consisted in offering the same type of education as other Canadians receive, even in the same buildings.

Identical studies in identical classes don't work, said the priest-specialist who is director of the

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# INDIAN RECORD

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## Skid Row Saga

by Patricia Young

Juanita was a pretty, headstrong Indian girl with dark, glowing eyes and tumbling black, curly hair. She has had little or no schooling, married at an early age and bore two children. No one ever learned exactly what went wrong with Juanita's marriage — only that she suddenly left her reservation home at Cluny, in the province of Alberta, and arrived in the seaport town of Vancouver with her two daughters under the age of five in January of 1962.

Like most young Indians who leave their reservation homes, Juanita enjoyed the excitement and freedom of big city life, even though she was ill-equipped to grapple with its many problems which included finding accommodation, employment and suitable friends. Her husband tried to persuade her to return to the reservation, but the headstrong girl refused. Before long, she permitted her youngest child to be adopted.

Between odd jobs of housework and baby sitting, Juanita gravitated towards Vancouver's Skid Road with its tawdry atmosphere of fake fellowship and the superficial happiness of beer and whiskey spiked with 292's and the occasional ill-gotten goof ball. Her drinking soon found her in trouble with the police.

In the Spring of 1962, Juanita came to the attention of The Legion of Mary who worked among the souls in Skid Road. They persuaded her to leave the sordid environment of beer parlours and dollar-a-night hotel rooms and move into Sancta Maria House, a refuge and spiritual rehabilitation centre for "women of the streets." She arrived at the House in Our Lady's Hot Rod, a beat up Ford with 50,000 miles of travel on it, most of it between Sancta Maria House, Skid Road, Oakalla Jail and The Vancouver General Hospital.

Juanita came and went for a year and a half, always returning contrite, often destitute but determined to try to straighten out her life. Sometimes her body and face showed signs of a beating. Her clothes and purse were often stolen or lost. Men sometimes tried to reach her by telephone and were abusive when they did not succeed. Once, tearfully, she asked a Legionaire: "Please teach my little girl some prayers. I want her to be a good Catholic — and not grow up like me."

Having lived at Sancta Maria House for periods ranging from a few days to several months, during which time the Legionaires persuaded her to go to Confession and receive the Holy Sacraments, Juanita disappeared once more on June 28th, 1963. Legionaires went after her in pairs, touring the beer parlours and dingy hotels which she was known to frequent. "No savvy," the rooming house operators would reply, while the more friendly bartenders would mention when they had last seen her and suggest another place down the street.

Finally, on July 28th, 1963, a small item in the local newspapers told of her death on Skid Road, indicating how she may have jumped, fallen or otherwise met her death in her fall from a third floor window. The newspapers tried to piece her tragic story together, but there was so little of it, reaching as it did only between Skid Road and Sancta Maria House. It was known that there had been a man somewhere in the picture, but upon her death, he seemed to have made himself scarce. The desk clerk at the hotel where she had been living, admitted that a woman had come to the hotel a week earlier and taken Juanita's remaining child away with her. The only other piece of the puzzle had been a telephone call to Sancta Maria House, and a promise: "I'm coming home soon."

When Father Anthony De Falco of Sacred Heart parish (who often spent his days off working around Sancta Maria House with his Junior Legionaires) telephoned the morgue, Juanita's body had not been claimed, and to all intents and purposes, she had been scheduled for cremation and a pauper's burial.

When, after many anxious hours, her death was ruled accidental, the Legionaires of Sancta Maria House arranged for her to have a proper church burial. They telephoned around to all the beer parlours on Skid Road and an announcement as to the time, date and place of her funeral was put on all of their public address systems along with the name of the funeral parlour where prayers were to be said the night before her burial. Six Legionaires from Sancta Maria House were there that night — a social worker, secretary, seamstress, writer, receptionist and office supervisor.

## Integration Theme Of Missionaries' Meeting



Two Oblates from Manitoba joined this group of U.S. Indian missionaries at a seminar on integration at Richardton, N. Dak. They are the Revs. A. Robidoux and D. Ruest, both of Winnipeg.

They knelt and said the Rosary and Legion prayers. Juanita lay white and fragile in a cheap little grey coffin. There was not a single flower in sight. Not another soul showed up.

At St. Augustine's Church in Vancouver on August 1st, Father Archibald Daley, OMI, conducted the simple Mass. In one pew to the left were six Legionaires from Sancta Maria House. All had taken time off from work to attend the 9 a.m. Mass, and had to get back to their jobs immediately afterwards. In the pew to the right stood four teen-age Legionaires from Mary Help of Christians Junior praesidium who had been pressed into service as pallbearers and to "sit in" as her family, though none of them had ever seen her or met her. None of her friends or acquaintances from Skid Road showed up. There were no flowers — only a few tears and fervent prayers.

The sad little procession of two cars, one bearing Juanita's body and the other bearing the four teen-agers, wound its ways to the cemetery. The bustling city did not pause for a second at her passing. Her burial was simple — more prayers, no flowers, a sprinkling of earth and four teen-agers. Juanita was laid to rest — perhaps more sinned against than sinner. But she did not die alone — the Legion of Mary was there.

### DISCOVERED ROCKIES

François La Vérendrye. A fur trader and explorer, third and most notable son of Pierre Vérendrye, soldier, fur trader and explorer.

In 1736 François left Quebec to join his father in the West. In 1739 he led an expedition that discovered the Saskatchewan River. Three years later, accompanied by his brother, Louis Joseph, he explored further south and west and probably reached the foothills of the Rockies — the first whites to do so.

RICHARDTON, N.D. — Catholic Indian Missionaries representing Indian reservations of the two Dakotas, and the Province of Manitoba in Canada, have been meeting here for their annual Tekakwitha Conference, August 5-8.

Among the 17 priests present were Revs. O. Robidoux and D. Ruest, OMI, of Winnipeg.

One of the guest speakers was Reverend Pius Mardian, Pastor of St. Joseph's Church, in Mobridge, South Dakota.

Since the closing of the Oahe Dam in Pierre, South Dakota, the Indians have migrated to Mobridge from both Cheyenne River and Standing Rock Reservations. Two of the Oblate Sisters, a Community of Indian Nuns, with their headquarters at Marty, South Dakota, had recently made a survey of the Indians in Father's parish. Father gave the Missionaries the results of his survey.

The timidity of the Indians in the presence of the whites and their fear of not being accepted was their greatest barrier in integration. It was imperative that the residents of Mobridge make it clear to them that the welcome mat was out to them. It was equally necessary that the Missionary keep in touch with the Indian as he leaves the reservation and relocates. If he is to adjust properly to his environment, his Missionary should follow him through correspondence and even personal contact where this is possible.

All of these findings were substantiated by the Indians themselves in a radio broadcast which Father Mardian arranged for them towards the end of his survey.

We urge our correspondents to send their reports, photographs, news items, regularly to:

The Editor, INDIAN RECORD,  
207 - 276 Main St.  
Winnipeg 1, Man.

Deadline for the next issue is  
November 4



# Winnipeg Families Teach Summer Religion School

by Wm. and J. KENT

The Christian Family Movement of St. Boniface Archdiocese has started its first Mission Vocations this summer. Families take one or two weeks of their holidays and spend them teaching catechism and taking census in mission areas.

The CFM Scripture Liturgy program prepares a couple quite well to teach summer school and census work is just a matter of reliance on the Holy Spirit and transportation to the well-spaced homes on the Reserve.

Three families from CFM in St. Alphonsus, East Kildonan, spent the first two weeks of July in the Traverse Bay mission area. John and Coralie Martin with their four children stayed in the winter chapel at Grand Marais and taught two classes daily. Late afternoons and evenings were spent visiting the homes of their students to become better acquainted and to gather census information.

The Martins found that having their children along was a great "ice-breaker", and their family harmony was a good example for the area residents. Eight children from the younger class made their First Communion on July 14, with Coralie providing a simple commentary for the children's benefit during the Mass.

Hank and Edith Dondo (five children) and Bill and Janice Kent (three children) stayed at Fort Alexander in St. John's Minor Seminary (vacant for summer period). Two classes averaging ten children each were held at Traverse Bay with the pre-Communicants taught alternately by Janice Kent and Edith Dondo, and the older class by Bill Kent.

Census was taken the first week by Hank Dondo on the Scantbury Indian Reserve, thirty-five miles away. Evenings and the following week Bill and Hank did more census work in Traverse Bay, Bel Air, Stead, and Victoria Beach.

Eight children from Traverse Bay made their First Communion on July 12, and again an explanation and commentary was given during the Mass to bring the children closer to the Divine Sacrifice. The following day a movie and picnic was held for the combined classes and the adults were kept busy serving hot dogs, soft drinks and ice cream to the boisterous group of students.

The three families were able to come together two or three times a week for Mass in St. John's Chapel and to discuss the work with Fr. L. Leroux, OMI, the director of the Indian Seminary, and the mission area. These sessions of swapping information were most beneficial for the morale of the group and certainly opened everyone's eyes to the



Three CFM families with their children members from East Kildonan spent several weeks teaching summer vacation religion courses at Indian and Metis settlements near Pine Falls, Man., this summer. Shown above is a typical class of summer students.

great amount of work still to be done in Manitoba's mission fields.

Earlier in June, Fr. Leroux had taken the couples around to the three main areas and cautioned them not to be discouraged at any lack of visible results after the two week classes. The couples found, however, that the innocence of the Indian children and their joy at learning about, and receiving God was the greatest possible encouragement, and all three couples plan to do the same work in the future. God will never be outdone in generosity.

## Co-ops In Far North

OTTAWA (CCC) — The Co-operative Union of Canada is sending two experienced co-op managers to conduct programs of co-op education and promotion in two Eskimo communities in the North. The move launches "Co-operatives Everywhere", the CUC's aid program in the field.

Mr. Fred Lueder of La Ronge, Saskatchewan, has left Ottawa for George River in the eastern Arctic, and Mr. H. P. Aitchison of Islington, Ontario, left July 30 for Whale Cove on the western Hudson Bay.

"Co-operatives Everywhere" was launched by the Co-operative Union of Canada last year to help organize co-ops in developing areas both in Canada and abroad. The move to send CUC representatives to the North follows a request made by the Eskimos of the two above-mentioned communities.

**SIOUX BUFFALO HUNTERS.** Encyclopedia Britannica "true-to-life book," 1962, \$1.00, illustrated with color photographs. Excellent information.

## 6,000 Attend R.C. Residential Schools

OTTAWA, Sept. 25 — During the first days of September, more than 6,000 Indian boys and girls of school age have enrolled at the 39 Indian Residential Schools under the care of the Oblate Fathers. These schools are located from coast to coast, from Nova Scotia to British Columbia. With the exception of three Church-owned schools, they are the property of the Federal Government and are financed by federal funds.

Approximately 11,000 children of all faiths are enrolled at the Residential Schools; of these, about 6,000 are at schools under the care of the Oblate Fathers. More than 50% of the young Indian boarders in Canada receive

their primary and secondary education under the direction of the Oblate Fathers of Mary Immaculate.

From coast to coast, the Oblates devote themselves to the education of Indian and Eskimo children with the hope that they will be able to take their rightful place in Canadian communities in the future. The Oblate missionaries in the Indian communities work as liaison officers for the principals of the Residential Schools among the families who have children at school or will be sending them in future years.

There are also five Hostels for Eskimo children under the care of the Oblate Fathers. These schools are owned and financed by the Federal Government and are under the direct supervision of the Department of Northern Affairs.

## Fr. Renaud at Sask. U.

OTTAWA (CCC) — Rev. André Renaud, OMI, director of the Oblate Fathers Indian and Eskimo Welfare Commission here, has returned to Saskatoon where he will teach at the college of education of the University of Saskatchewan.

His course is designed for teachers working among Indian children. He will also be in charge of a research and professional training program in Indian education. This program was introduced two years ago.

While in Saskatchewan Father Renaud will be on leave-of-absence from his Ottawa office but will continue to take part in its work as director of studies. Rev. James Mulvihill, OMI, will be acting director in his absence. Father Renaud will return to Ottawa at the end of the academic year.

## Ni Wi Anamia My Prayer Book

English and Ojibway

Arranged by  
Rev. J. Lemire, OMI  
244 pages, illustrated.

Soft binding

Published by the Oblate Fathers  
Province of Manitoba

Available at  
McIntosh Indian Res. School  
McIntosh, Ontario

\$62.00 per hundred, 65c a copy

The English-Ojibwe prayer book contains all the usual prayers for daily devotions and attendance at Mass, as well as the forms for confession, communion, lay baptism, etc. . . .



# Address of the Hon. Guy Favreau to the

In an article published in "THE BEAVER" a few years ago, the distinguished anthropologist Douglas Leechman outlines graphically the scope and complexity of Indian administration. Having recalled that Canada is the third largest country in the world — after the USSR and China, — Leechman goes on to say: "To frame legislation that will lay down a pattern of administration of native affairs for so vast an area, from the treeless Arctic to the fertile prairies, from the muskegs of Labrador to the warm, rich fiords of the Pacific coast, is a monumental problem."

"Yes, the Indian Act must be simple and succinct; it cannot be ambiguous, it may not be wordy or vague. The regulations required for running the simple affairs of a small band of Chipewyan Indians in the interior of the Northwest Territories must, by the very nature of things, differ from those suitable for the Mohawk high-steel men of Caughnawaga, nor will laws eminently wise and useful in the Yukon find much merit in Desoronto."

"Not only do economic and social conditions vary from area to area, but also from one generation to another, and rules con-

cerning trapping, for instance, admirable and efficient today, may be almost meaningless fifty years later, when a district has become urbanized."

"Much, of necessity, has to be left to the common sense and administrative ability of the man on the spot. Yet, no matter how good his intentions, he may not transgress in any way the fundamental provisions of the Indian Act and all the supplementary regulations that follow from it. It takes sharp shears and a strong wrist to cut red tape."

Leechman's synopsis makes for sober thought indeed to a Superintendent General of Indian Affairs who assumed his duties less than six months ago! Yet, the vast and intricate range of the problems of Indian administration — legal, economic, social and psychological — is a stimulating challenge that I have accepted with humility and determination, acutely conscious that though Indians are the original inhabitants of this country many have yet to gain in full the rights and material advantages enjoyed by other Canadians.

## Freedom of Assent

I have no illusion about the difficulties that stand in the way of achieving one of the fundamental and long range objectives of government policy which is the full integration of the Indians — but **freely assented to** — into the main stream of Canadian life, while encouraging them to maintain their own cultural identity.

No thoughtful administrator would even venture an educated guess as to how long it may take to find constructive and acceptable solutions to the many sectional problems to which solutions **must** be found in order that the Indians may take their place in full equality and acknowledged dignity in our technologically oriented and rapidly changing society.

It is most gratifying that an increasing number of Indians, particularly in recent years, have succeeded through their determination and perseverance, sustained by the assistance given to them by the Indian Affairs Branch and other levels of government, as well as by private agencies, in adapting themselves to a new life which holds the promise of a bright future.

Their example will undoubtedly continue to be a strong encouragement to the younger Indian generations to follow in their footsteps. It is equally heartening to me, as I know it must be to you, to see evidence that the stirring of the national conscience towards our compatriots of Indian origin has aroused a new spirit of enquiry which goes much beyond the bounds of natural compassion.

Today, more Canadians than ever before are striving to understand the Indians as human beings and partners with whom they share a common destiny, to learn about their culture and to grasp the true sense of their grievances and aspirations.

And it is only fair to recognize that the press and the other media of public information, by focussing attention upon the undesirable and, at times, deplorable conditions under which some Indians were forced to live, have contributed effectively to the awakening of that sense of solidarity and responsibility which all Canadians must feel towards their Indian brothers.

Leaving aside overstressed sensationalism on occasion, the public information media in their untiring efforts to combat discrimination and injustice, to foster mutual understanding and goodwill, to bridge the gap between the Indian and non-Indian worlds, are performing a national service in the true tradition of their profession. They are your friends.

## Accelerated Movement

One must accept as a good omen the fact that a greater measure of integration between Indians and non-Indians has freely taken place in the past few decades than in previous centuries of contact. I would wish to see in this a significant indication that the crisis of confidence — (one of the psychological factors that I mentioned earlier) — which has vitiated for too long the relationship between the Indians and the authorities responsible for the administration of Indian affairs, is subsiding.

As a member of a proud minority group which, like yours, refused to die and never gave up its struggle, you will perhaps accept this assurance of my firm determination to ensure that justice, freedom of choice and human dignity are the enshrined principles of the Administration of Indian Affairs. In striving for this goal I trust that I shall have your confidence and the benefit of your representations and recommendations.

## The NCIC

It would be of great assistance to the Government and to me if in regard to basic questions and common problems the Indians would speak with one voice. The aims of the National Council of Canada

— to serve nationally the Indian people of Canada by providing a strong and united voice;

— to co-ordinate the activities of existing Indian organizations;

— to promote Indian culture." are commendable. On the other hand, it is important, as I think



King's Club members came ashore to mend the Sandy Lake RC Mission graveyard fence.

## The King's Club

by Brother Leopold Girard, OMI

"This Club was formed for the improvement of Indians on the reserve," said the president of The King's Club, Louis Fiddler, a young Indian of 22.

"... To teach ourselves to respect and help people and to provide entertainment for the community."

Founded on March 21, 1963, the Club, located in Sandy Lake, Ontario, now has 39 members whose motto is: "Take it and don't mind!" Each member receives a white card and a red crown-shaped crest. The members pledge to uphold the Club's rules in the same way as scouts do. To ensure good behaviour and respect towards other people, a progress chart, based on a possible 30 points, records a weekly report on each individual.

Officers assisting the president are: Stanley Fiddler, vice-president; Dario Fiddler, treasurer; and Bill Meekis, secretary. With co-operation as his password, every member holds a personal responsibility.

Recently fourteen of the boys helped the local missionary install an antenna for his two-way radio. Members take care of the cemetery and have built a fence around it.

As their main project for this year, the Kings have furnished "The King's Cafe" with a counter and two booths. They moved a building given them by the Hudson Bay Manager, Mr. Walters, and laid a new floor with lumber donated by Father A. Bignami, OMI.

To raise funds, the Club raffled a watch and sponsored jamborees with an admission fee. Local talent taking part in the show included the Sandy Lake Play-Boys and the Rock-and-Roll Kings. The Club provided an electric guitar, three plain guitars, two accordions and a trumpet. The Sandy Lake teenagers enjoy modern music and new dances.

You would not think this reservation is so far from cities: Winnipeg is 500 miles southwest and Red Lake 150 south. The young people know how to enjoy themselves, they are jolly, lively and neat in appearance.

The Kings live a good Christian life and take an active part in the religious services by serving Mass, and singing hymns, with Louis Fiddler at the organ.

This is an achievement which other Indian people may try to imitate on their own reserve. Keep it up, Kings!



# the National Indian Council of Canada

you will agree, that to speak with a "strong and united voice" a national council or federation — the formal title is not too important — ought to consist of all the Indian associations and brotherhoods throughout the country.

The formation of the National Indian Council of Canada is certainly a first step in the right direction. It is now up to all Indian leaders to accept the challenge to bring about this highly desirable unity as soon as possible if the dialogue between the Indians, the various levels of government and the public is to be fully effective.

There are many other matters of mutual interest and concern about which I would wish to speak to you but I hope that other occasions will be offered to me to do so as I gain greater familiarity with all aspects of my new office. I should like, however, to refer briefly this evening to some fundamental points of Indian administration about which you may wish to know the intentions of the Government.

## Resentment Noted

As a jurist, before assuming responsibility for the administration of Indian Affairs, I have been aware for quite some time that to an appreciable degree distrust and resentment on the part of the Indians are rooted in the Indian Act itself. With the passage of time and rapidly changing economic and social conditions, some of its provisions have come to appear harsh and oppressive.

Without attempting to spell out such remedial action as may be taken, let me assure you that the representations formulated by the Indians themselves and the recommendations of two parliamentary committees on Indian Affairs are receiving the close attention of senior officers of the department in accordance with the principles of justice, freedom of choice and human dignity of which I spoke a moment ago.

In the field of administration, methods and procedures currently in effect will be kept under constant review in an effort to enhance efficiency wherever feasible.

## Top Priority

Present policies regarding education (including vocational training and adult education), placement in employment, housing, wild life economy, community development, self-government, as well as health and social welfare, will be pursued vigorously.

Education will continue to receive top priority. Experience has shown convincingly that education is indeed the key to the Indians' future. Coming from the province of Quebec, I am keenly conscious indeed of the crucial importance of education. I wish to reaffirm that no Indian boy or

girl need be deprived of an education for lack of financial resources.

The government, as in the past, will continue to provide such assistance as may be required up to and including University.

Integrated schooling, which has proven so effective in fostering understanding through close relationships between Indian and non-Indian children at an impressionable age, will be carried forward, but at a pace which takes into account the degree of intellectual development and acculturation of Indian children, and on the explicit understanding that no Indian child is compelled to attend an integrated school if his parents object.

In this area your Council could perform a most valuable service by persuading parents who do not yet appreciate fully the benefits of education, to take advantage of the facilities placed at their disposal and to encourage their sons and daughters to pursue their studies beyond elementary schooling and to develop their talents to the full by going on to high school and University.

In reply to a question in the House of Commons on June 4th last, I gave my assurance that Indian students would receive financial assistance to attend university in accordance with their needs and that no student who can meet the requirements for admission would be denied this opportunity solely for lack of funds. I added that it is my firm intention to do my utmost to convince as many Indian students as possible to avail themselves of this type of assistance. I shall do my best to persuade their parents to encourage them in this direction.

## Causes of Distrust

I mentioned earlier that lack of confidence on the part of the Indians remains one of the serious problems affecting Indian administration. In analyzing the deep causes for this distrust it soon became apparent that a rankling feeling of injustice among the Indians, at the lack of action with regard to the adjudication and settlement of their long outstanding claims was one of the roots of this evil.

This understandable sense of grievance among the Indians has made it extremely difficult over the years to obtain the fruitful co-operation between them and the government, which is so necessary in every field of endeavour that may be undertaken to improve their condition.

Two parliamentary committees on the administration of Indian affairs had recognized this fact and recommended that action be taken by the government to assess and settle all Indian claims

and grievances in a just and equitable manner.

The Liberal Party, before the last election, had included in its programme the appointment of an independent body, with broad terms of reference, to review all matters pertaining to Indian claims.

## Indian Claims Commission

The Prime Minister and my colleagues in the Cabinet were quick to agree to my recommendation that action be taken without further delay to resolve this vexed question. It will be my pleasure, before the end of this year, to introduce in Parliament a bill to provide for the establishment of an Indian claims commission which will consider fully the claims of Indian bands and groups of Indians. In its desire to see justice done the Government wish that every legitimate Indian claim be given a fair hearing, without undue formality, and settlement made where justified.

You will readily understand that I am unable at this stage, when the matter has not yet been formally brought before Parliament, to give you more than a broad outline of my own views as to what the composition of the proposed commission and the objects of its inquiry might be.

I visualize that it might consist of a chairman who should preferably be a man possessing considerable judicial experience, assisted by at least two other commissioners, with the required staff. I should expect that the commission will not be bound by strict legal rules of evidence, although it should have the powers of a court for the purpose of summoning witnesses and the

production and inspection of documents.

In my opinion, non-confidential government records and information should be made available for examination by the claimants or their legal representatives. I might also add that, while claimants would normally be expected to bear the costs of legal counsel, no band or other identifiable group of Indians should be denied the opportunity of submitting its claims for mere lack of financial resources.

Without prejudging the matter, I am inclined to believe that no claim submitted to the commission should be open to defeat upon narrow or technical grounds. It is proposed that the commission be authorized to hear all claims referred to it by the government, as well as such claims as may be made before it by Indian bands or other identifiable groups of Indians. The government will of course have to consider the determination of a reasonable cut-off date for the filing of such claims.

You will readily understand that the exact terms of reference of the commission will have to be divulged to Parliament first; but it is my fervent hope that the commission, by its conscientious efforts to adjudicate with impartiality and fairness upon the claims made before it, will succeed in removing what is felt to be a major source of grievance and should thereby help restore the complete confidence of Indians in a body of government officials whose unflinching devotion to their welfare and progress merits the highest commendation.

## Archbishop Borrows Altar Boy's Cassock

VANCOUVER (CCC) — Most Rev. Martin M. Johnson, Coadjutor Archbishop of Vancouver, is missionary-minded enough to take a serious case of Mislaid Ecclesiastical Luggage in his stride.

Such a dilemma rose during his recent visit to Sechelt Indian residential school and the coastal parishes of Sechelt and Powell River in the course of a Confirmation tour.

The journey entailed taking a ferry ride from Horseshoe Bay to the Sechelt Peninsula, during which the Archbishop and his companion, Rev. Peter Mallon, discovered that their luggage, containing all the archbishop's vestments, not only was not on board their ferry, but was in mid ocean aboard another ferry heading in another direction to Nanaimo, B.C.

On the face of it, it looked as though the only solution was to

cancel the Confirmations, turn around and go home. But that kind of solution is for lesser men.

Upon arrival at Sechelt school, the Archbishop borrowed a red cassock from one of the Indian altar boys, a lace alb from Rev. William Bernardo OMI, the principal, and, to replace his crozier, the processional cross from the altar boy heading the procession . . . and went right ahead with the ceremonies of Confirmation.

"The resulting effect looked quite episcopal — just as an old-time pioneer missionary bishop might have looked," commented Father Mallon afterwards.

"It was the first time I can recall having to improvise to that extent," admitted the Archbishop, "but I must say I was very fortunate that the red soutane was big enough — if not in length, at least in width."



## CWL Launch Homes For Indians Drive

In response to an appeal by Rev. Gerald Kelly, OMI, Vicar Provincial of the Oblate Fathers, Vancouver's Diocesan CWL is backing a drive to find Catholic boarding homes for Catholic Indian students seeking vocational and academic training.

Directed by Mrs. Molly Boucher, diocesan president, and Mrs. William Patenaude, diocesan convenor of Indian Missions, the drive has already produced a number of new Catholic boarding homes for Indian students.

The Indian Affairs Branch, responsible for financing and direction of the students, endeavours to place them in boarding homes of their own faith wherever possible.

With the added assistance of the CWL, the Oblate Fathers report that of some 50 Catholic higher-education students in Vancouver, all the girls and all but seven of the boys are now boarding in Catholic homes.

## Part of Family

(Concluded from p. 1)

Oblate Fathers' Indian and Eskimo Welfare Commission. He also heads an Institute on Indian Affairs at the University of Saskatchewan in Saskatoon.

He showed that 65 per cent of Indian students do not go beyond grades seven or eight, even with the many types of incentives offered by the government.

Integration is a psychological process that takes place in the mind and heart of a child. The Indian child thinks and feels differently from other Canadian children. His emotional build-up is different.

"We now know that we must revise our educational program and train our teachers to tie up what they learn with their background," said the speaker.

Father Renaud told Serra Club members here that of 200,000 Indians in Canada today, only 25 per cent at the most have succeeded in acquiring modern skills.

Forty-five per cent live in seasonal occupations, mostly in fishing, hunting and trapping, "and eke out a living with an average family income of \$1,000 a year, which is substandard."

Thirty per cent are on relief and permanently unemployed. "Somewhere along the line, we have missed out in transferring them to new skills," said Father Renaud.

"We have 350 priests working in these communities as well as 60 priests the 12,000 Eskimos in the Arctic." Ninety-five per cent of the Indians are Christian and fifty-five per cent are Catholic. The Oblates administer to 44 residential schools for Indians across the country today, he added.



Miss Jean Cuthand, RN, director of Winnipeg's Indian and Metis Friendship Centre.

## Debut As TV Actors

Plans for another series of television plays on life in BC's Cariboo Country have presented the opportunity for several Indians to win professional contracts with CBC television.

Two years ago Chief Dan George of the Burrard Reserve, North Vancouver, and his son, Bob, became the first B.C. Indians to be awarded TV contracts when they were signed up for the TV series "Cariboo Country", written by Paul St. Pierre. By the time the series was completed several Indians from the Lower Mainland area of BC had been initiated into the TV acting field.

A second "Cariboo Country" series is now in preparation, with three 'pilot' shows already under production. There are being shot on location in the Cariboo country with several scenes being filmed, at the Sugar Cane Reserve, near Williams Lake.

Among the Sugar Cane residents signed for lead parts in the shows are George Abbey, chief of the Reserve, and Nancy Sandy, a Grade V student at the local day school. Nancy has the lead part in two half-hour shows under production at the present time. Her "co-star" will be the veteran TV actor Dan George from Burrard.

Alex Point of Vancouver, a member of the Squamish Band and former teacher at the Cariboo Indian school, has also been signed up for a leading role in one of the productions.

Producer of the series is Phillip Keatley, Vancouver actor-producer for CBC-TV.

## CLUB'S 4th YEAR

Thirty-three Catholic Indian students turned out for the first Fall meeting of the Catholic Indian Study and Leadership Club of Vancouver held September 17 at the Sisters of Service Residential Club in that city.

The 1963-64 season marks the Club's fourth year of operation.

## Indian Claims . . .

(From p. 1)

from the time of the Proclamation of 1763 the competent governmental authority has with few exceptions recognized an aboriginal title in the land and the practice usually followed, before allowing settlement to take place, was to make a treaty with the Indians concerned, whereby they ceded or surrendered their title to the land for a consideration.

In British Columbia, however, apart from 358 square miles on Vancouver Island and 104,400 square miles in northeastern British Columbia within the Mackenzie River drainage system there have been no treaties in which the Indian title to land of the greater part of the Province has been extinguished.

The Indians of British Columbia have claimed over the years that their title to the land has never been extinguished in accordance with past usage of the Crown. Since their lands have not been taken from them by conquest nor ceded by treaty they claim a subsisting aboriginal title. The Indians rely on the fact that treaties were made by the British Crown with many groups of Indians in other parts of Canada in which the Indians were compensated for the loss of aboriginal rights.

There were various attempts to settle the matter through negotiation with the province and the Indians and a reference to the Exchequer Court and Privy Council but in all these attempts there was failure to reach agreement by the parties concerned. A further attempt was made to deal with the matter by a special Joint Committee of the Senate and House of Commons in 1926.

That Committee held that the Indians had not established any claim to the lands of British Columbia based on aboriginal or other title. However, the Committee did recommend that because the Indians of British Columbia were under the impression that they were losing out by the fact that they did not receive annual annuity payments it recommended that in lieu of an annuity a sum of \$100,000 be expended annually for the provision of additional assistance by way of education, medical attention, promotion of agriculture and development of irrigation projects.

This has always been considered as a unilateral decision by the Indians and has never been accepted by them as a satisfactory settlement of their aboriginal title.

The Six Nation Indians for years sought relief in connection with the administration of lands and funds before and after the Union of 1840.

In brief their claim was that some 1800 acres were destroyed by flooding in 1826 in connection

with the Welland Canal without compensation; that 358 acres were given as a free grant to the Grand River Navigation Company by Order in Council in 1836 without compensation; and thirdly that some \$160,000 of the funds of the Six Nations held in trust were before and after 1840 without consent used to purchase shares and debentures of the Grand River Navigation Company and lost to the Band fund.

The Indians have been trying for nearly a century to get satisfaction. After a long series of delays the Indians were finally able to get their case heard by way of petition of right in the 1940's.

The case went to appeal and the Supreme Court held that Canada was not legally responsible for debts or claims against the old Province of Upper Canada and therefore the claim with respect to the destruction by flooding of the 1800 acres and free grant of 358 acres was not actionable.

As for the expenditure of some \$160,000 of band funds for the purchase of shares and debentures it was held that this was actionable, and the matter referred back to the Exchequer Court. The merits of this claim have not been decided; the matter has not been pursued since 1951 when the case was adjourned sine die.

## Treaty Rights

There are frequent assertions by Indians that the terms of their treaties have been abrogated, or the privileges enumerated therein have been curtailed.

Apart from the foregoing are claims regarding the non-fulfilment of particular provisions of specific treaties as for example in the Blackfoot claim now before the Exchequer Court. Treaty No. 7 provides that \$2,000 be expended every year in the purchase of ammunition, or with the consent of the Indians, otherwise for their benefit. It is a known fact that for the Blackfoot, Blood and Peigan Bands the issue of ammunition practically ceased in the early 1880's and little has been spent since that time for the purpose. No agreement or consent of the Indians to provide other things in lieu of ammunition can be found.

## Other Claims

Also involved in this type of case might be the following claims: alienation of reserve land without proper consent; sale of timber without the proceeds being credited to band funds; sale of reserve land at improvident prices; unlawful use of band funds to construct a school, a hospital and to pay for the administrative salaries, living and travelling expenses of non-Indian employees; compulsory taking of reserve land with inadequate or no compensation; and unlawfully permitting the taking of gravel and ballast from the reserve.



# Miss "Canadian Indian"

Kahn-tineta Horn, Canada's first Miss Canadian Indian, stepped off the first class section of a TCA jet at the Winnipeg Airport, and into flashbulbs whose photographers wanted the usual cheesecake.

But Miss Horn, a Mohawk Indian, declined pleasantly: "I'm not the type."

And putting three fingers behind her dark head, and two in front, she volunteered to pose as an Indian driving a Ford V-8.

Miss Horn was in Winnipeg to attend the National Indian Conference in August.

She is a highly successful model, television interviewer and serious student of Indian affairs.

Besides being a decorative asset to the convention, Miss Horn presented a paper to the assembly, covered it for Weekend Magazine and did some research for the National Film Board.

## Idea For Festival

"The paper is on the Indian situation. I'd like to see a Canadian Indian Festival of the Arts. I'd like to see some of the Indian dances interpreted by top choreographers for the stage . . . our dances last for our purposes, war dances, rain dances . . . I'd like to put into use the Indian cultures as a basis to incorporate them into ballet."

"The National Film Board is planning a series of films on the Indian and I'll be doing research for these."

Miss Horn, whose home base is the Cawgnawagha reservation outside Montreal, now commutes between Montreal, Toronto and New York.

"I've been a regular interviewer on the 701 television show, and this fall will be doing couturier shows in Montreal and Toronto."

As far as she knows she is the only Indian model in New York.

Until she became so busy, Kahn-Tineta (meaning Green Meadows) was studying Fine Arts at Sir George Williams College in Montreal.

"I think I'll get a tutor from McGill this fall but I doubt if I'll get my degree. I'm painting free-hand, free forms. I'm tired of abstract. I'm just trying to understand art."

## Against System

Miss Horn is against the reservation system "as it is now."

## ESKIMO VACATION

POVUNGNETUK, P.Q. — Two Sisters of the Holy Names of Jesus and Mary have spent five weeks of their vacation working with the Eskimos of Povungnetuk. Sisters Médéric-Marie and René de Jésus left Outrement on August 5 and were back September 12. Their work including sewing and homemaking courses for the women.

"I don't like the attitude of the government toward reservations. A community should be developed on reservations to make it liveable. You can't take the reservation system away now. People have strong kinships on it."

"There's no reason why they should leave. They could lead a double life (working in the city and living on the reservation). I'd like to see Cawgnawagha used as an experiment in this."

Miss Horn is against the exploitation of Indians . . . "the feathers and so forth," and is embarrassed by the lack of knowledge of Canadians about Indians and the "stupid questions they ask." For example, "Is it true the Indian is dumb and slow to learn?"

Asked if one could generalize about Indians, Miss Horn countered: "The government does."

## 'Second Class Citizen'

"The Indian is a second-class citizen now because of his standard of living. He is a sort of child and the government is the father. You can't say anything against your father. Three hundred years of reservation have broken his spirit."

Most Indians have a basic inferiority feeling. It's from going to school and not being allowed to speak our own language. We learn that the Indian is savage and television programs humiliate the Indian."

As a model, Miss Horn has been typed "exotic," models mostly evening clothes and patio clothes, in "any vivid color."

(Winnipeg Tribune)



Miss Kahn-tineta Horn, Caughnawaga Reservation, P.Q.

# A New Dawn

by Miss Kahn-Tineta Horn

From Caughnawaga Reservation on the banks of the St. Lawrence River in the province of Quebec, I bring greetings from the Mohawk Indian people to the Canadians of the West, and particularly to those attending the National Indian Conference.

There is a new spirit alive, a new dawn for the people of Indian blood in Canada, as wise men of good spirit seek to find an answer to what lies ahead for our people, who will number one million within my lifetime I trust. Present conditions and circumstances cannot be maintained. There is so much to say, so many things which need changing, and this is not the time or the place to discuss such matters.

But the day for the restoration of the pride of the Indian people is at hand, and with that self-respect, which is missing in many but strong in others, the Indian people will soon learn what they

can do mentally and physically to serve Canada, to serve their own people, and to develop their own destinies. I am convinced that research in aptitudes will make a new future for Indians, who excel in many things, and can excel in more.

It is my feeling that the government of the Hon. Lester B. Pearson is ready and willing to follow good suggestions and strong guidance for the benefit of the Indian people, and it is my hope that this Conference produces some strong, unanimous recommendations.

My assignment at the conference is to be an observer and reporter for the National Film Board, whose interest in recording and preserving the record of Indian lore is now well known. They are particularly interested at the present time in all things Indian, and I respectfully welcome all suggestions in relation to film possibilities.

In addition, while at the conference I hope to discuss my plans for creating a great, authentic, cultural, entertaining Canadian National Indian Festival, to be presented in every city across Canada, and to be the foundation of a great Indian Exhibit at the 1967 World's Fair in Montreal. I respectfully seek all guidance and suggestions for the creation of such an entertaining show, which could with proper aid equal any of the great annual events in Canadian history.

Many Canadians are unaware of the surging determination and seeking of a future by young Indians and this letter may serve notice that in coming years we will be heard in high places, and in fact our young Indian youths are training to occupy with honor some of those high and important positions in the future of our land.





A project emphasizing adult education work among Indians and Metis of Greater Winnipeg has been launched here. The project, sponsored by the Oblate Fathers and the archdiocese of Winnipeg, is under the direction of Rev. Arthur Carriere, above left, and his assistant, D. W. "Dave" Hanley, right, of St. John, New Brunswick. Father Carriere, a native of La Broquerie, Manitoba, has spent the past several years working among the Indians in the area of Lebret, Sask. Mr. Hanley, a B. Comm. graduate of St. Francis Xavier University, Nova Scotia, recently graduated from the Coady International Institute at St. F. X. with a diploma in social leadership. Mr. Hanley has been appointed a member of the Co-op committee of the Manitoba Indian-Metis Conference. (Photo courtesy Frank Syms)

## Cheam Indian Church Features Native Art

Tuesday, June 4, Archbishop M. M. Johnson blessed the new church of St. Mary Magdalen at Cheam Reserve in Rosedale. The old church — built with square, hand-made nails, had rotted at its foundation and had been abandoned when the people all moved closer to electricity and water-works.

Three months ago, having voted \$5,000.00 from band funds, the Indians, led by ourselves, proceeded to build another.

Of modest design, and only medium proportions (32 x 64), it has some interesting features:

from the altar to the roof is clear glass that looks right into Mt. Cheam's peak framed by leafy branches (if clouds do not hide the peak);

the other end has a cross in amber glass that catches the rays of the setting sun;

the Stations of the Cross are burnt on wood panels set between the windows and are symbolic, e.g. XI station shows a pair of dice, a dice cup and the seamless garment; XII station shows a chalice and a host;

the altar — not yet made — is of cedar planks supported by cedar stumps;

the communion rail — still to come — is to be a half-log supported by weathered branches from the other half fastened to the floor and will have a woven cedar-bark rope instead of a gate.

The church will be a credit to the people of the area. It will be a completely integrated church, available to all the Catholics of the area, Indian and non-Indian.

## Cultus Lake Indian Festival

June 1st and 2nd saw this annual event at the popular Cultus Lake park, Chilliwack, B.C. The first day had a better-than-usual crowd but the Sunday weather did not co-operate at all. The outdoor Mass had to be shifted back to the pavilion; the crowds were not in attendance; but the races still had large entries and provided quite a thrill.

The big race, the 11-paddle war canoe race, had some anxious moments when the turn judge came in to announce that one canoe had overturned and one paddler had sunk! But then, we realized the anomaly of seeing one canoe come in with 12 paddles while the overturned one had only 10!

It speaks for the spirit of sportsmanship that a competing team would stop to pick up a lad in the water. It is also an encouraging sign to see teams battling it out down the finish stretch even though they will only come in ninth and tenth in a race that

## Iroquois Indians Form New Historical Society

The Caughnawaga Historical Society has been founded by a group of Six Nations Indians with headquarters at Caughnawaga, PQ. Only Iroquois Indians are eligible to active membership, although other interested persons may become patron and associate members, or donors.

The Society issues a bulletin and plans to publish books of historic interest related to the Iroquois tribes. A constitutional convention is to be held and an endowment or trust fund is to be established.

William B. Newell, a Canadian Mohawk, is the founding president and bulletin editor. Newell has had a remarkable career of accomplishment.

Now a retired college professor, his biography appears in Who's Who in America and Who's Who in American Education. He is also publications editor for the Museum of Science and Natural History of Tampa, Florida.

Amerindian.

## Better College Students

Indian students from homes where English is never spoken do better in college than Indian classmates from homes where the language is used.

This "perplexing fact" was disclosed in a research project carried out by the Indian Education Center at Arizona State University (Tucson) among 43 universities, colleges and junior colleges. The Indian Education Center is the only such institution in the country.

The project, completed in October and only now being reported, showed that 41% of Indian students from non-English speaking homes received a grade point average of 2.0 or better. Married students, in general, were more likely to get better grades than single ones. Indian students spent more time in outside class study and in the library than non-Indian students.

Tribal leaders contacted in the project stressed education as the crucial problem facing Indians today. A majority expressed dissatisfaction with the number of Indians in college, and said there should be more adequate financial aid, more college orientation programs, and better pre-college preparation for Indian students.

(Amerindian)

## 500 Northern Indians To Martyr's Shrine

MIDLAND, Ont. (CCC) — About 500 Indians from various parts of northern Ontario took part in an "Indian Day" pilgrimage to the Martyrs' Shrine here August 25.

It was the first time a trip to the historic site had been undertaken by so many Indians. They came by bus and car from the Bruce Peninsula to the Canadian Sault.

The sermon at the special Mass for the Indians was given by Rev. Fred Costello, SJ, of the Jesuit Seminary in Toronto. He spoke in Ojibway.

Indian Hymns were sung by a choir composed of residents of the Dokis Bay reservation and Wikwemikong on Manitoulin Island. Organist was Mrs. Stella Knoshamag of Sudbury.

After Mass, the Indians had an opportunity to visit the many historic sites which surround the shrine where three centuries ago Jesuit missionaries were martyred.

## Wild Rice Crop Fails

The president of Manitoba's largest wild rice processing plant said here last month that the provincial wild rice crop is a failure for the second year in a row.

High water for the second consecutive year is responsible for the poor yield forecast.

Peter Lazarenko, head of Northland Wild Rice Ltd. in East Kildonan, forecast that Manitoba would harvest less than 50,000 pounds of wild rice this year.

The 1963 harvest, he said, would be about 15 per cent lower than the normal provincial 300,000 pound production.

The loss of the rice crop will eliminate almost \$180,000 in wages usually paid to the Indians who harvest the crop. This year less than \$10,000 will be paid to rice pickers.

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